

K. R. H.
A 1223

JOURNEY

FROM

Time to Eternity;

Recommended to all those who Call themselves,
CHRISTIANS.



A JOURNEY from TIME to ETERNITY.

For here we have no continuing City, but we seek one to come,
 Heb. xiii. 14.—*Therfore prepare to meet thy GOD,*
 Amos iv. 12.—*Arise ye, and depart, for this is not*
your Rest, Micah ii. 10

WHEN a Man is about to take a long, difficult, and tedious Journey into a Foreign Land, from whence he shall never return, we generally find him, if he is a wise Man, very careful to provide such Things as he knows he shall stand in need of while he is upon his Travel; and also very earnest to enquire the nearest, best, and safest Way thither. And we find also, that he is very anxious to know what Accommodations he may expect to meet with when he arrives at his Journey's End. But if he is a careless Person, he will be very little, if at all concerned, about providing for his Departure, or enquiring the Way, or about what he may meet with when he comes there. You will perhaps find a Person's Time employed at the Tavern, the Card-Table, the Play-House, or perhaps (which is much worse) at the Bawdy-House, instead of making Preparation for his Journey, And will not all the World call such a Person a Fool? who, instead of making Preparation for his Journey, is employed in doing nothing towards it; or, what is worse, making himself, as much as in him lies, unable and unfit for his Journey.

But, supposing he should be employed in heaping up Riches that will be of no Use to him; and which he knows he must leave behind; will he not be as inexcusable

as the foolish Drunkard? In my Opinion he will.

Let us then stop a Moment, and enquire whether this is not the Case with almost all Mankind. Are they not all travelling a long and difficult Journey, from whence they will never return? Are we not all Passengers from Time to Eternity? Verily, Yes. All Mankind, young, and old, high and low, rich and poor, are going to a Place from whence they shall never return. And how amazing it is to see so few, so very few concerned in making Preparation for their Departure. We see the Generality of Mankind, of all Ranks and Degrees, are employed about *what they shall eat, or what they shall drink, or wherewithal they shall be clothed*; or else about the Riches, the Honours or Pleasures of this World, as if they were to continue here for ever. And if you remind one of these unthinking Mortals about the Things of Eternity, his Answer will be, 'tis Time enough. If he is a young Man, he will tell you, such Discourse is very well for old People, those of seventy or eighty Years of Age; but for his Part he has his Fortune to make, or his Family to provide for, and settle in the World, and when that is done, he then perhaps may think of preparing for Eternity. But if you continue to urge the Uncertainty of Life, and the great Necessity of being always ready: He will turn his Back upon you, and think you are come to torment him before the Time; will count you either a Fool or a Madman for giving yourself any Concern about him; though at the same Time the poor Creature stands upon the awful Brink of Eternity, and may be forced; for aught he knows, against his Will, into the awful Presence of God, who is a jealous God, and to all such obstinate Wretches a consuming Fire.

Speak to the Man of Years about leaving this World; and one might think he would listen to you with Pleasure, and rejoice at the Thoughts of his approaching Dissolution.

But

But no. The Conversation proves unwelcome even to old Age: and though decrepid, and almost blind, full of bodily Weakness and Infirmities, yet, amazing to think, he is for staying a little longer. If you should ask him, how it stands between God, and his never-dying Soul; he will perhaps be angry, and think you impertinent; or, if he should condescend to give you an answer, it would be, that he hoped all was well. God was very merciful; and that he for his Part had been just in all his Dealings; and perhaps had gone regularly to Church, or Meeting for many Years, had often reliev'd the Poor, and therefore to be sure he should go to Heaven when he died. If you inform him of the sacred Truths of the Gospel, and tell him, he must be born again of the Spirit of God, and be made a new Creature in Christ Jesus, before he goes hence to be seen no more, or else he can never enter into the Kingdom of Heaven; and that all his seeming good Doings, without a stedfast Reliance on the Blood and Righteousness of Jesus Christ, and a saving Change being wrought in the Soul by the Spirit of God. If you remind him of these important Points; and tell him he must experience the Truth of them in his own Soul or be forever shut out of the Kingdom of Glory: Instead of paying any Regard to what you say, he'll go his own Way and perhaps leave you for a poor canting hypocritical Methodist. Thus deceived, he is not only willing to live, but willing to die, and will not be persuaded otherwise, till he lifts up his Eyes in Torments.

But are all thus? Are there none to be found that have set their Faces Zion-ward? Yes, blessed be God there are a few that are travelling to the New Jerusalem.

Some may be ready to ask, how these few came to differ from the rest of Mankind? I answer, that God himself has made them to differ. His blessed Spirit has convinced them, that by Nature they were walking the
broad

broad Way that leads to Hell, even as others; and has according to his good Pleasure without any Merit or Desert of theirs, turned their wandering Feet into the narrow Path that leads to Heaven.

But it may be farther asked, how these few that are walking in the narrow Path shall be able to hold on, or hold out to the End? The Answer is ready: Christ himself, who has purchased them with his own most precious Blood, stands engaged to see them all forth coming at the grand Resurrection Morn. *My Sheep*, says the glorious IMMANUEL, *hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand*, John x. 27, 28. Chearing, charming, comfortable Words! May they be wrote by the Finger of the Living God upon the very Table of every Heart.

And, lest any of his Sheep should lose their Way in the Wilderness, he has left them a Map to guide them every Step they take; I mean that most precious Book, the Bible. And for their Support, while they are walking this dangerous and difficult Road, he has scattered Abundance of exceeding rich and reviving Cordials through this divine Book; which are, his sweet, precious, and never-failing Promises; that whatever Discouragements they meet with from their numerous and powerful Enemies, they may be kept from fainting, or turning back. And tho' the Devil, with all his Hellish Crew; tho' the World, with all its Hellish Allurements; tho' Temptations from within and from without, all combine together to oppose the Christian's March; though Death itself should appear with ever so terrible a Visage, yet, in the Strength of his God, having the Eye of Faith stedfastly fixed upon the glorious Captain of his Salvation, he shall be enabled boldly to march through all. And when he arrives at the End of his Journey, what
blessed

bleſſed Company, and what delightful Entertainment will be to meet with; *ſuch as Eye hath not ſeen, nor Ear heard, neither hath it euer entered into the Heart of Man to con ceive.* He ſhall then exchange all his trou bleſome, and diſagreeable Companions, the World, the Fleſh, and the Devil, for the glorious Company of the Apoſtles, the goodly Fellowſhip of the Prophets, and the noble Army of Martyrs: And his Entertainment ſhall be in joining with the Church triumphant in ſinging that ſolemn and everlaſting Anthem, *Salvation to our God that ſit upon the Throne, and the Lamb that was ſlain, for ever, and ever*

Bleſſed Entertainment, glorious and moſt delightful Employment this! Surely it will be Joy unſpeakable. Methinks I long to ſee the once meek, lowly, and deſpiſed Jeſus, ſitting high exalted upon his Throne of Glory. Methinks I long to hear the Cherubims and Seraphims, and all the angelick Hoſts, with all the Redeemed of the Lord, praſing our glorious Redeemer,

And if all the faithful Followers of the Lamb ſhall be admitted to ſpend an Eternity of Happineſs in the Realms of Blifs, and none, none but the Faithful: What! O what will become of the Ungodly and the Sinner: Where! O where will they appear. To have the Almighty God for an Enemy will be dreadful indeed. And ſuch will be the Caſe of all that die unpardoned. They would not have Chriſt to reign over them in this Life, and they ſhall not live and reign with him in that which is to come. But inſtead of joining with the Heavenly Hoſts, to ſing his Praiſes through the countless Ages of Eternity, they will be doomed to dwell with all the Devils in Hell, to weep and howl in Flames of unquenchable Fire, never, never, to have an End. Oh, dreadful Thought! to be confined in the Midſt of Fire for ever, and for ever, is enough one alarm all the ſinners in the World.

But

But alas! how few regard it; the Expression will perhaps chill their Blood, and that is all: Instead of laying these Things to Heart, and seeking to escape these dreadful Torments, by turning to the Lord with a hearty Repentance and true Faith, they will endeavour to put such Thoughts from them, and so (if sovereign Grace does not interpose) perish everlastingly.

Nay, are there not those among us, who do not only trifle with Omnipotence, but by their abominable Wickedness bid Defiance to God's tremendous Wrath? Yes verily are there many, too many there are of these hardened Wretches. May the Lord Jesus Christ lessen the Number, and shew Mercy to those poor Creatures, who have none for themselves, for his own Mercy Sake.

But, Reader, let me hope better Things of thee, and Things that accompany Salvation. Let me intreat thee nay, let me humbly beseech thee, to be in earnest about thy never-dying Soul. Thou hast seen the Miseries of the Wicked, and of all that die unpardoned, described above: And also the unspeakable Happiness of all those who live and die interested in the Obedience and Sufferings of the Son of God: The one shall be received at the Day of Judgment, with that delightful Sentence, *Come ye Blessed, &c.* whilst the other will be sent away, with that dreadful Sentence, *Go ye Cursed, &c.*

Therefore examine thyself; and in order that thou mayest do it to good Purpose, beg that God would give thee his blessed Spirit to help thee in this great and important Duty. Ask thy Soul whether thou art travelling the broad Way that leads to Damnation, or the narrow Way that leads to Salvation? One of these Paths thou art walking in this Moment: Put the Question home to thyself, and remember that thy everlasting All depends upon Answer.

But perhaps thou wilt say, thou canst not tell what thou art

art, and that thou art so ignorant, thou knowest not whither thou art going. Is it so? Is this the real Case with thee? Then I trust thou art willing to be instructed, and if thou art, the blessed and adorable Redeemer is a Prophet on purpose to teach thee: Wait upon him in all his appointed Ordinances; read his sacred Word with Attention and Prayer; attend the Preaching of his faithful Ministers. Go to him in these Means, as a blind, ignorant, Hell-deserving Sinner: And my Soul for thine, the blessed Jesus by his Spirit will meet with thee, and will teach thee the Things that make for thy everlasting Peace.

But if thou refuse this Advice, and hast no Desire after these Things, but had'st rather continue in Darkness: Know for certain, that if thou diest in this dreadful State, thy Blood will be upon thy own Head, and thou wilt perish everlastingly. The most high God himself, instead of being thy Friend, will be thy Enemy to all Eternity.

But that this may not be thy unhappy Portion; but that thou mayest be brought to a saving Knowledge of Jesus Christ, before thou go hence to be seen no more, is the earnest Prayer of him, who is thy real Friend and Well-wisher. And may the Divine Blessing accompany these Lines to the Hearts of all that love the Lord Jesus Christ in Sincerity. And that it may prove a Word spoken in due Season to Saints and Sinners, is the fervent Desire of one who wishes well to Zion.

20 JY 64

H. R.

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